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associated. Dr. Sidis does, however, deal with certain phenomena which are sometimes claimed by the adherents of that semi-cult, but he explains them without calling in the aid of spirits, regarding them as incidentals of the existence in man of a subconscious self in addition to the primary self of the ordinary conscious life. He refers to certain well-known cases of double and treble "personality" in proof of that existence, and as evidence that "the subconscious is not a mere unconscious physiological automatism, but a consciousness, a self in possession of memory, and even intelligence, and that this hidden intelligence may even possess some degree of self-consciousness." The facts cited by Dr. Sidis undoubtedly prove the existence, under abnormal environments at least, of a something which, for a period of shorter or longer duration, usurps the place of the primary personality.

The physiology of the subconscious factor is illustrated by an ingenious "plan of the organisation of the brain cells into groups, systems, communities, clusters, and constellations." By reference to this plan we can understand what is meant by the retraction of the processes of the brain cells, which Dr. Sidis supposes to be the cause of the dissociations that lie at the root of double personality, subliminal consciousness and related phenomena. As to the *character* of subconscious self, it is interesting to note that it is stupid, credulous, devoid of any sense of the true and rational, and, when cut off from the waking person, of all morality and conscience. It is, says Dr. Sidis, "essentially a brutal self," and has no true personality. Its chief characteristics would seem to be its great plasticity and suggestibility, and it is the seat of all the phenomena which come under the head of the psychology of suggestion. The experiments made by Dr. Sidis on this point are of great importance, and confirm the opinions that suggestibility is not confined to abnormal subjects, and that "the primary self alone possesses true personality, will, and self-control." How far they will lead to the solution of the problem of personality, Professor James appears to be doubtful, but we think the third part of the work, which treats of the suggestibility of crowds, throws considerable light on it. Dr. Sidis speaks of "the gregarious, the subpersonal, uncritical, social self, the mob self, and the suggestible subconscious self," as identical. It is, indeed, the social and hereditary element, representative of the past, which every one possesses in common, but which is the soil out of which are developed their distinctive personalities,—in other words, the *individuality*, which M. Ribot in his *Diseases of Personality* identifies with the organic factor. In this direction must be sought the solution of the problem of personality, and Dr. Sidis's work contains much that has an essential bearing on the subject.

C. STANILAND WAKE.

NATURAL CAUSES AND SUPERNATURAL SEEMINGS. By *Henry Maudsley*, M. D.
Third Edition. Revised and Rewritten. London: Kegan Paul, Trench,
Trübner & Co. 1897. Pages xi and 324.

The fact of this work having reached a third edition is evidence of the estimation in which it is held. In its present form it is not a mere reprint. The text of

the work has been modified for the purpose of presenting the argument more perfectly, and thus its value has been enhanced. Even those who do not accept Dr. Maudsley's conclusions must, if fair minded, acknowledge that his method is good. It is essentially critical, and criticism of opinions not established on the immediate basis of truth is always beneficial if conducted in the right spirit. Of course Dr. Maudsley's argument is directed against the belief in the existence of the supernatural, which belief he asserts to be due to the imperfect action of the human mind, and it deals with the chief classes of errors comprised under the heads of (1) natural operations of the mind, (2) operations of the unsound mind, and (3) the extraordinary state of mind which is called spiritual. It is a curious fact that Dr. Maudsley speaks of the several causes of error in the thinking thus classified as having led to "wrong theories of the supernatural," as though there were or might be a right theory. This may be a slip, as throughout his whole work he insists on the non-existence of the supernatural, and yet in places he refers to the existence of a cosmic power which his opponents may regard as differing but little from that which he seeks to discredit.

The fact is that Dr. Maudsley's argument is directed, practically, against the use of the term "supernatural," rather than against the actuality of what the term denotes. Let the bounds of nature be extended, as they should be, so as to embrace the universe of things, and the existence of that which the human mind has usually regarded as supernatural is not really affected. Man measures the activities of nature by himself, and whatever he cannot understand is to him beyond nature. Hence he peoples the universe with beings of superhuman power and attributes, whose authority finally become merged into that of a single deity, who is the autocratic ruler of heaven and earth. Those who object to the existence of the "supernatural" usually have in view such superhuman beings. But their exclusion would not destroy the cosmical realities to which man applied that term, as being outside of nature as he understood it; just as the destruction of systems of theology need not be accompanied by that of religion, which "has always been at work in the processes of what men are agreed to call human progress." This is a necessary inference from one of the two elementary truths which Dr. Maudsley draws special attention to in his Preface, the other being that the source of human progress, individual or social, must be sought, not in intellect or reason, but in "the deep, permanent impulses of feeling which incite men to live and to grow into larger life." This larger life is the realisation of the altruistic sentiment which sees in humanity at large the extension of oneself. We must remember, however, that the spread of the branches of the tree is but the visible half of its growth. The greater the spread of the tree's branches, the deeper is the ground penetrated by its roots. And so it is with man. The wider his human sympathies the deeper become his cosmic associations; and what was before supernatural is found to be merely an aspect of the nature of which man himself forms part.

We have preferred to dwell on this feature of the subject rather than to exam-

ine Dr. Maudsley's special conclusions. That most of the phenomena to which he refers are traceable to some abnormal condition of the organism, where they are not due to defective observation, is certain ; but it is no less true that their real origin has yet to be discovered. With reference to the phenomena of Theopneusticism which occupy the third part of the work, the fact that the "spiritual intoxication" they exhibit can be induced by the use of drugs, shows that they have an organic basis. Dr. Maudsley remarks that to admit the validity of the methods of ecstatic revelation side by side with the positive method of knowing proper to the natural understanding is to divide the mental being in two, and so to render real unity of thought and feeling impossible. The difficulty is, however, that we know so little of the nature of mental action that we cannot yet assign the psychological value of what appear to be abnormal states. If the "unknown and ineffable" something of which Dr. Maudsley speaks, when referring to the opposition between atheism and theism, really exists, may it not be the source of the "spiritual" phenomena of which he treats? They are not always attended with weakness of moral fibre any more than genius is always accompanied by incipient insanity. And thus it may be that while the author so ably analyses the sources of error, the truths may be found where he least suspects it.

C. STANILAND WAKE.

AFFIRMATIONS. By *Havelock Ellis*. London: Walter Scott, Limited. 1898.

Pages vii and 248. Price, 6 shillings.

In this book we have a study of certain facts of life, as they appear in literature or are suggested by it, which the author thinks it advisable to emphasise, now that the "yet unwashed toilers" of the present century have risen up, "in half-intoxicated jubilation, over the triumphs of their own little epoch, well assured that there never was such an age or such a race since the world began." It is the object of *Affirmations* to show the falsity of this notion by insisting on the eternal verities of life, especially under their questionable aspects. Mr. Ellis's subjects are well chosen for this purpose, and it is fitting that he should take for his opening essay the philosophy of Nietzsche, who may be regarded either as a survival from the pre-Christian era or as the harbinger of the downfall of Christianity, according to what the ensuing century brings forth. This essay occupies more than one-third of the entire work, and is a careful study of the unfortunate philosopher's ideas and of the influences which affected him. Its perusal confirms the theory that genius and insanity may not be far apart, and shows that from an early period the final catastrophe was foreshadowed. This does not necessarily, however, affect the value of this philosopher's teaching, the aim of which was to remodel the moral world by the establishment of "master morality" in the place of the "slave morality" of Christianity. Mr. Ellis explains Nietzsche's theory, which on the surface appears to be morally retrogressive, as being "simply a vigorous hatred of all dreaming that tends to depreciate the value of life, and a vivid sense that man himself is the *ens realissimum*."